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Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

MRS. KENNETH WOODSWORTH IN CHINA

Mrs. Kenneth Woodsworth of Toronto visited China in the summer of 1960. Her special interest is the YWCA, and she had extended interviews with YW secretaries, - Miss Cheng (Ch'en Wen-jun ?) in Peking and a Madame Ling, or rather two Madames Ling in Canton.

Miss Cheng had been with the Peking YWCA since 1947. She made what can be called the stock comparison of the work before and after Liberation: Before Liberation the YW's service was mostly extended to women of leisure and wealth, whereas now it goes to the common woman - to women who "want to learn to read, to write, to sew, to know about international affairs, to study the Bible. Five thousand housewives are attending classes, learning to take their part in society." She spoke of the service centers, the mess halls and the nurseries which are being developed under the communes, and said, "The YWCA has trained leaders in each of these areas."

No YW work is being done in Peking with teen-agers, "because the schools offer a very broad program of activities." One of the other staff men has told Mrs. Woodsworth that she has a daughter of fourteen, who she says enjoys "a very wide variety of activities in her middle school and in the Young Pioneer Movement."

There is the same number of local YW associations in China today as there were before Liberation. Miss Cheng said their financial position was excellent, with funds coming from three sources - memberships, gifts and rentals. The YWCA still has all its pre-1949 property, which is now tax-free, and therefore a good source of income.

Miss Cheng pointed out that the YWCA and Christians generally are highly respected in China today, and cited YW Secretary Cora Teng's and YM Secretary Y. T. Wu's membership in the National People's Congress to prove her point. She also said that former YW Secretary Li Teh-ch'uan is Minister of Public Health. (I was surprised at this reference of Miss Cheng's, as we had understood that Li Teh-ch'uan, the widow of the former so-called Christian General Feng Yu-hsiang, had repudiated her Christian status and joined the Communist Party. This sounds as though she is still regarded as a Christian in good standing.)

When asked about the contradictory aims of Christianity and Communism, Miss Cheng replied, "The ideology of the YWCA is different from the atheism of communism - but this is not the key point. We feel the important thing is that the fate of all Chinese people is the same - we all suffered the same under the Japanese and under Kuomintang corruption. We all aspire the same today for peace and prosperity. The YWCA is different today than it was before Liberation - it is really Chinese.... The liberation we have experienced is seen in many ways. There are

Issued monthly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$1.50; Overseas, Firstclass \$3.00, Secondclass \$2.50. Airmail \$4.00 in 15¢ zone, \$6.00 in 25¢ zone.

greatly improved relations between the YMCA and the YWCA, and between the YWCA and both Roman Catholic and Protestant churches. Before Liberation, we felt the interference of missionaries which made good relations difficult."

For some deeper questions about theology and the church, the Rev. Mr. Chao (i.e., Chao Fu-san) came to see her the next day. (Why is Chao Fu-san the inevitable spokesman on these occasions? For the questions Mrs. Woodsworth had in mind, I can think of a number of men in Peking with longer and wider experience than Mr. Chao -- Sheng Kung Hui men Dr. T.C. Chao and Newton Chiang, Lutheran Hsieh Shou-ling, Methodists Li Jung-fang and Samuel Li, Congregationalist P. C. Wang. Why do they always call on Chao Fu-san? Is it because he is the only one that can be depended on by the Religious Affairs Bureau to paint a consistently rosy picture?) When asked about any reconciliation of Christianity with Marxist atheism, Mr. Chao replied that the Christian Church in China had determined to keep its theology "pure". "Biblical truth must not be abused to support any temporal political system." This abuse of theology he thought was characteristic of the West rather than of the Chinese church, and he quoted Dr. Martin Fischer of West Berlin as having said that "Theology in the West is being perverted to support imperialism."

Regarding the life of the church, Mr. Chao said, "The last ten years have been years of revelation and guidance of the Holy Spirit - a time of purification and cleansing - an experience of a deep sense of renewal and fellowship in the Church and a time of witness in society. Churches are today true worshipping communities, church life is very lively and exhilarating."

On freedom of religion, she was told of the constitutional guarantee, and of the role of the Religious Affairs Bureau implementing that guarantee. "Mr. Chao told me of several instances where grants of money were made to church congregations for the rehabilitation and repair of cathedrals when these expenditures were beyond the means of the local congregation."

Church unity in China, Mr. Chao said, had been a matter of gradual growth. First, joint services at Christmas and Easter, then the establishment of three union theological seminaries-- at Nanking, Peking and Canton in 1952-53, and finally union in worship and church work in 1958.

Finally, she asked about the manual labor requirement for intellectual workers - one month of every year, or in some cases a full year every three or four years - and inquired if clergymen were included in this requirement. Mr. Chao said yes, they periodically went to a village where they lived and worked with the people. When she commented on this as a difficult experience for educated cultured people, Mr. Chao said that instead it was "a most rewarding experience. How else can we understand the attitudes and aspirations of our people? Clergymen come back with greater ability to reach their people - from the pulpit and in their pastoral work."

In regard to international relations in church and YW work, Miss Cheng told her of welcome visits of YW representatives from Sweden, India, Great Britain, New Zealand, Australia, West Germany, Norway and Japan. But in general they have a feeling of isolation and rejection, because of China's exclusion from the United Nations. "Mr. Chao told me of incidents in the World Council of Churches and the YMCA which had persuaded the Chinese delegates that these bodies were being influenced by American foreign policy. The inclusion of Taiwan representatives is not acceptable to the Chinese. They stressed the fact that there is only 'one' China. Mr. Chao and Miss Cheng told me of several instances where delegates from the Chinese bodies had been ignored or offended at world gatherings."

In contrast to Peking, the Canton YWCA seemed to put a major emphasis on work with young people. Summer camps and conferences are held every year. "They told me of one in 1959 when young people of Buddhist, Roman Catholic and Protestant communions met together for discussion of their faiths." From the pictures of YW activities which she was shown, she gathered that Christmas and Easter were times of special celebration with pageants and special services.

She closes with the hope that many other Canadian YWCA members will visit China and expresses the belief that "this renewal of fellowship is not only vital to the YWCA but can be of value in bringing about the recognition of China by Canada and her inclusion in the United Nations."

McINTIRE IN TAIWAN

The Rev. Carl McIntire, President of the International Council of Christian Churches, the conservative organization that opposes the World Council of Churches, visited Taiwan during the first part of April.

Previous to his coming various church agencies took steps to insure that his visit should not disrupt church relations in Taiwan. Quaker missionary Charles E. DeVol, Chairman of the Taiwan Missionary Fellowship, sent out a letter speaking of their deep concern and asking for prayer that McIntire's visit might be "for the furtherance of the Gospel, and may not have the dire results that his visits have had to Japan, Korea, India and Brazil." The Chairman and Vice-chairman of the Southern Presbyterian Mission sent out a similar letter, "with the earnest prayer that God will keep the witness of the Christian Churches of Taiwan from being weakened." Authorities of the General Assembly of the Taiwan Presbyterian Church of Christ sent out an even stronger letter, stating that the only purpose of the ICCC is to oppose the World Council of which they were members, that the ICCC misrepresents the WCC stand on Communism, for it is "by no means a body tolerant of Communism", and saying of McIntire himself that "because he was concerned in a not-too-savory affair, he was put out of the Presbyterian Church" in America.

As a result of these precautions, McIntire's meetings are reported to have been poorly attended. An attempt was made, we are told, to provide an audience for him by requiring middle school students in Taichung, Tainan, and Hualien, as well as other persons subject to orders, to attend his meetings. The audiences were therefore not very representative of the Christian Churches.

The April 27 number of the Christian Beacon, of which Dr. McIntire is editor, gives the text of all the warning letters that were sent out in advance of his coming. That the forebodings expressed in those letters were not without foundation is evident from a letter which Dr. McIntire sent out before his visit, in which he said, "Our purpose is to do in Formosa what has been accomplished in Korea," that is, the disruption of the Presbyterian Church.

After returning to his home in Collingswood, N.J., he sent out two lengthy letters, one to the General Assembly of the Taiwan Presbyterian Church of Christ, and the other to all the missionaries in Taiwan. In the former letter he claims that the warning letter sent out by the General Assembly authorities had misrepresented the ICCC, the WCC and himself: the ICCC, because it had given it a merely negative role, instead of the positive role of "standing by the great common doctrines of our historic Christian faith;" the WCC, because it really has been tolerant of Communism, and here he quotes certain statements from the WCC's Central Committee, and points to the membership of Hungarian Parliament member Lajos Veto in the Central Committee, to substantiate his point; and finally the letter misrepresented him, inasmuch as the "not too savory affair" referred to was his disciplining by the Presbyterian Church because of his conscientious objection to its Mission Board policies.

He is apparently not too dismayed by the apparent immediate failure of his mission, for he says, "I am pleased to announce to you that the ICCC is opening an office in Taipei. We shall be publishing a paper in Chinese under the direction and leadership of some of your Chinese brethren in Formosa itself. It is my earnest prayer and that of all the ICCC that the Taiwan Presbyterian Church of Christ may, as a body, repudiate and separate from the World Council of Churches and that it may retain the great heritage which is ours as free, Bible-believing Presbyterians."

In the other letter, sent out to missionaries of all denominations in Taiwan, he condemns the WCC for being soft on Communism. He charges it also with having "gone astray on many questions", and thus he feels compelled to warn people against this "great apostasy". But, he said, he seeks to issue this warning "in a factual, gracious and Biblical way."

CHINESE CHRISTIANS IN THE USA

A mimeographed report of a meeting in San Francisco last December, sponsored by the National Conference on Christian Work Among the Chinese has recently been circulated. The Rev. Wilbur W. Y. Choy gave a paper on "The Chinese Churches in America", from which we

cull the following information:

There are about 120,000 Chinese in America. In the 1950 census the following cities had 2,000 or more Chinese: San Francisco, New York, Honolulu, Los Angeles, Oakland, Chicago, Sacramento, Seattle and Boston. Runners-up which may have reached this figure in the 1960 census are Washington, D.C., Philadelphia, Stockton, San Diego, Fresno, New Orleans, and Portland. About 10% of these are baptized Christians, and perhaps another 10% served and influenced by the church. Dr. Peter Shih reported in 1955 that there were 64 Chinese churches to serve this group. Some of these churches are being served by non-Chinese pastors.

Mr. Choy points out some of the difficulties facing the Chinese churches in America. Many of the most able Christian Chinese now worship in non-Chinese churches. Minister's salaries lag, and it is hard to get well trained and able men. Those secured come mostly from China or from the California Bay area. Due to personal and family anxieties, mental illness is a special hazard of Chinese people cut off from the mainland. 5.3 of every thousand Chinese in California in 1950 were in mental hospitals, compared with a figure of 3.76 for the population as a whole. Then many of the older men and women, people 65 years of age and up, being cut off from the younger members of their families in mainland China, are lonely and unhappy, and develop personality problems.

Under the title of "A Look Ahead" he discusses at length the prospects for the future. He recognizes that ethnic churches tend to disappear as their members get integrated into the life around them. He also knows that the maintenance of Chinese culture is not a sufficient reason for keeping up separate Chinese churches. But on the other hand these churches should not be abandoned too soon as part of an artificially stimulated "integration program". The tenacious character of Chinese culture will make separate Chinese churches needful for a long time to come. These churches are also needed in the task of bringing the gospel to those Chinese as yet non-Christian.

MISSIONARY NEWS

Miss Elizabeth Turner, formerly missionary of the Presbyterian Board USA in Hwaiyuan and more recently working in the Board office here in the Interchurch Center died suddenly on May 22, 1961.

Miss Ellen Studley in her annual report, dated April 8, 1961, to the Midwest Chinese Student and Alumni Services (headquarters in Chicago), of which she is Executive Secretary, speaks with appreciation of the work of Miss Harriett Whitmer, formerly of Ginling College, who is retiring as hostess of CSAS House this summer. Dr. Clara Nutting, former Methodist missionary (and still earlier of the American Board) in various places in China, joins the staff on June 1. The report stresses the service which this center renders to Chinese newcomers in the midwest. It operates on an annual budget of about \$10,000, which is all raised locally, through dues, contributions, room rentals and newsletter subscriptions.

Dr. Leslie G. Kilborn, formerly of Chengtu, is now Vice-president of Chung Chi College in Hong Kong. Dr. C.T. Yung is President. Enrollment in the fall of 1960 was 531.

The Conference of Missionary Societies in Great Britain and Ireland has an Asia Committee, corresponding roughly to our Far Eastern Office and Southern Asia Committee in the Division of Foreign Missions. This Asia Committee has now formed a sub-committee for China, called the China Group, composed of "the appropriate Secretaries of societies which formerly had work in China, and of the Rev. Alan Booth, the Rev. V.E.W. Hayward and the Rev. D.M. Paton. The Group would have power to co-opt additional members, and might be convened to consider possibilities of extending work among Chinese resident outside China." The Asia Committee at this same meeting (March 3, 1961) also considered the advisability of steps for famine relief in China, but finally concluded that the British Council of Churches and the World Council of Churches would do whatever was possible to be done.

CHURCH NEWS

Roman Catholic Bishop Paul Wang Wen-cheng of the Shunking (now called Nanchung) Diocese in eastern Szechuan died on January 28 at the age of 79.

Dr. Handel Lee, Methodist minister in Nanking, and President of Nanking Theological Seminary until his retirement in 1948, had a severe heart attack in Peking on April 1. He was unconscious for four days, and has since been paralyzed and for much of the time in a coma. He was in the Peking Union Medical College Hospital. Mrs. Lee was with him, and this news came from a letter from her to her children.